1: Ammar E, 1-5 (1951) 1954
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Silwa

community marked with the lowest degree of isolation and homogeneity was characterized by the highest degree of individualization, secularization, and disorganization, and conversely.[1]

This hypothesis of the historical phases of culture change has stimulated other anthropologists to test it. Sol Tax, examining the hypothesis in the light of his Guatemalan data, was led to make a distinction between two aspects of culture that would cut across Redfield's framework. With regard to the world view and the beliefs about nature and man, the Guatemalan Indians are of the primitive type, while in their kind of social relations they are of the civilized type. He maintains that the interrelationships of the folk-life characteristics as found in Yucatan do not necessarily repeat themselves in every folk society. The Guatemalan Indians, unsophisticated, homogeneous in beliefs and practices, are mobile, having relationships of the impersonal type, with formal institutions dictating the acts of individuals, with familial organization weak, and with life secularized.[2]

It was also pointed out that Max Weber has shown how capitalistic commercialism could, and did, go hand in hand with piety in the case of the Protestants and the Puritans. Under certain conditions of literate, and at least partly urbanized, society, a culture may be both highly commercial and sacred as in the case of the Jewish history.[3]

In the light of these findings, Silwa community fits rather with Redfield's characteristics of the folk society. Silwa is a comparatively isolated community, as it lies at a distance of about thirty miles from both Edfu and Kom Ombo, the nearest urban centres to the north and south respectively, while more than seven hundred miles separates it from Cairo. On the other hand, it is less isolated than other village communities in the sense that there is a Post Office, a Railway Station (at which express trains do not stop), as well as a Police Station. It is also less isolated in that it has a weekly market, to which people from surrounding villages and traders from nearby towns come to buy and sell their goods.

The villagers are, on the whole, relatively immobile, a phenomenon that makes face to face relationships loom large in the folk society. The attachment to their locality is also associated with a sectional pride in their origin, which embraces the various villages of G'afra, and explains to them the differences between their customs and traditions and those of other regions. The villagers refer to themselves as well as to other Moslems by the term 'nation of Moslems' (ummat-al-muslimeen), and feel that they are Arabs first and foremost. One occasionally sees pictures of Imam Ali and his sons, Hassan and Hussein, Abu-zeid-al-Hilali, decorating some houses, especially of newly married couples. For the villagers, the world is

[1] Robert Redfield, *The Folk Culture of Yucatan*, pp. 360, 362.
[2] Sol Tax, 'World View and Social Relations in Guatemala', in *American Anthropologist*, Vol. XLIII, 1941, pp. 27–42.
[3] Robert Redfield, 'The Folk Society', in *American Journal of Sociology*, Vol. LII, 1947, p. 308.